Stephen Bark

The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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Extracts from the fifth Annual Report of the

LEXINGTON FEMALE BIBLE SOCIETY.

It is encouraging to your managers to be able to report to you, that the last has been the most successful year of their labours. We have received from subscriptions and sales this year $157 61, and have obtained thirty-five new subscribers.

It will be remembered that at our last meeting it was "resolved that the managers of this Society feel it to be their duty to interest themselves to procure at least two new subscribers, each." Most of the managers have succeeded in obtaining two, and some of them more.

From a lady in the neighbourhood we received fifty cents, left for the Society by a little girl, who had died a few weeks previous. She had during a long and wasting illness managed to save, and lay by, this fifty cents, which just before her death, she directed her mother where to find, and how to dispose of. This little legacy was received with feeling of interest and thankfulness by your managers, not at all in proportion to its ostensible value. We felt assured that a gift thus consecrated, by a heart comparatively pure, and in the midst of suffering, must be peculiarly acceptable to him who "took little children in his arms and blessed them;" and that *such* a spirit, *so* manifested, must have influence in its immediate neighbourhood, an influence which will be felt, when the grave of little Emily shall be almost forgotten.

The number of books gratuitously disposed of this year, to destitute persons, Sunday Schools, Missionary boxes, &c. amounts to thirty-three Bibles, and ninety-five Testaments;—sold eleven Bibles and thirty-two Testaments.

The visiting committee report eleven families destitute of any part of the Bible. We confess ourselves to be rather at a loss to account for the fact that nearly the same number of persons are found destitute every year, as our population, we believe, is not increasing. This is doubtless owing in part to removals, &c. but we fear in some instances, our gifts have been but lightly prized, —carelessly used, and it may be in some cases bartered away.— The Bible, it is true, may still, though thus slighted, be in circulation, and a blessing may at last follow; but we think we should not rest satisfied with this vague hope. It might be well if your next Board were to preserve carefully, a list of those to whom Bibles have been given, which, by being compared with a list of those found destitute the succeeding year, might enable them to ascertain what becomes of their distributions.

We have remaining in our hands a few Bibles and Testaments, and there is in the Treasury about $75, which will be sent on in a few days for a fresh supply of Bibles.

Early in December a very interesting Association was formed in the Sunday School of the 1st Presbyterian Church, entitled "the Girls Bible Association of the 1st Presbyterian Church." From this Society, by the hands of the Superintendant, we have received ten dollars. We think this little Association well calculated to excite the interest of the children, to produce *a habit of giving*, to correct wasteful habits, increase industry, and train up future managers for our numerous benevolent societies. Truly God will make *all the earth to praise him*, and will "perfect praise from the mouth of babes." We think we should be encouraged:—"hitherto the Lord hath helped us;" then "let us not weary in well-doing," but "do with all our might whatsoever our hand findeth to do," firmly believing that the earth will soon be "the Lord's and the fullness thereof;"—and that it is by combinations such as this, of which our humble Society is a part, where *all* christians unite in *one* object,—that the Church, which has so long lain in the dust, is to become "as the wings of a dove covered with silver, and her feathers with yellow gold."

THE CHURCH.

Many associations of men have existed in various ages and countries— some of great antiquity, others of later date. No doubt each one of these societies developed principles that had a bearing upon the welfare of community. Some proved blessings to a certain extent; others the deep causes of national ruin. But there is one society of greater antiquity than all others. It was instituted on its present foundation at the east of the garden of Eden, when two sinful wanderers left the blissful bowers to roam over a sin-cursed soil. The flame of the sword that turned every way, and the cherubim guard cut off all former sources of comfort, and these two weak, defenceless beings, after the first agonies of remorse and their hidings from the presence of their Maker, humbled themselves before him, and accepted one blessed promise on which the church now stands. Oh, how precious was this association to those who were to toil in sorrow all the days of their life— to go bending down to the grave, a dreary place of which they had never dreamed in Eden!

Never since that moment has the line of church membership been broken. Through ages dark with gloom or bright with glory, the pale fires of the altar have shone with pure splendor; and man has had intercourse with his Maker.

This ancient and blessed association, soon after the passion of the great sacrifice, enlarged its bounds and included within its pale a great part of the inhabited world; but the man of sin arose, and the god of this world under three different forms of false doctrine strove to banish religion from the earth; but he has failed to do this through papacy, the false prophet, or through the giant spirit of infidelity. Should it be asked why all this zeal and determination to destroy a little band —a feeble company!—the answer may be, the church is not a feeble band. The man who throws himself into the bosom of this holy association is safe for two worlds; for the church stands not alone. What meets the eye at first is but a small company comparatively, having neither earthly power, or earthly protection; yet but a little removed from the first rank are countless armies of angels and spirits of just ones gathered from the earth, and farther back still is the Rock of Ages.

The church is the only connecting link between Christ and the world, and is a leaven of such activity and strength that the enemy of man may well tremble when he sees it cast into any part of his dominions.

It is the most honorable association to which a person can belong. It is pure in its morals, sublime in its virtues, and glorious in the beauty of holiness. Its division into various denominations may be no detriment to its unity, although it would seem rather preposterous to have asked Adam or Abel or Enoch, of what denomination they were. Spiritually considered, the church is one. God knows his own, wherever they lift up holy hands to him; and one of the most pleasing anticipations of this day is that a greater unity of feeling will prevail among various evangelical denominations as the present dispensation progresses, and the light of the millennial day gladdens the eastern heavens.—*Zion's Herald.*

ON THE IMPROVEMENT OF TIME.

"How different," says a celebrated writer, is the view of past life, in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly. The latter is like the owner of a barren country, that fills his eye with the prospect of naked hills and plains which produce nothing, either profitable or ornamental. The other, beholds a beautiful and spacious landscape, divided into beautiful gardens, green meadows, fruitful fields; and can scarce cast his eye on a single spot of his possessions, that is not covered with some beautiful plant or flower."

From the Philadelphian.

THE REVIVAL IN YORK, PA.

The German Reformed Magazine states, that the revival in the Rev. Dr. Reiley's church, (York, Pa.) is still increasing, and that the number of persons who are its subjects is estimated at about three hundred. The work commenced in a prayer meeting, which had been, for some time, conducted in a school house belonging to the church, and without the intervention of any other means or efforts than those of a *faithful* ministry. With the opinions of the editor on revivals in general, contained in the following paragraphs, we perfectly accord: and are happy to perceive, that sentiments so liberal, just and rational are presented to the churches of this extensive and respectable denomination of Christians, under the sanction of the Board of Managers of their Missionary Society.

"Though we are well assured that religious impressions are not always genuine, and that in times of great and general excitement, some are borne along with the current by the mere force of natural sympathy, who have not one distinct idea of Christian doctrine, and cannot tell what it is that moves them; though experience has shewn that some even of those who seem to be among the redeemed of Christ, and rejoice in the hope of acceptance with God, may fall away and return to their sins, like the dog to his vomit; and though such apostacies prove that, like the seed sown upon stony ground, they were never well rooted, and all their experience was but a deceiving of themselves; yet we shall never be convinced that revivals of religion are all fancy and illusion. If there be any truth in Christianity, there is truth in religious revivals. It is impossible that a sinner should understand the solemn and awful truths which the Bible teaches, and have a deep and abiding impression of them upon his mind, without feeling a most distressing sense of guilt and danger, and looking about him with the utmost anxiety for relief. It is impossible that, in this state of mind, he should believe the testimony of the Father concerning Jesus, without having the strongest desires of securing an interest in his atonement, and making to him the most humble, fervent and importunate addresses for that purpose. It is impossible that having obtained the pardon which he ardently and tremblingly sought, and of which he could not but feel himself totally unworthy, he should not rejoice exceedingly, and give utterance to his feelings in fervent and frequent thanksgivings. It is impossible that God should not perform his promises to the contrite supplicating penitent, for whom Jesus died, and grant to him forgiveness and hope, and impart comfort and rest to his soul. It is impossible finally, that one who is the subject of all these experiences, should not pursue a course of life remarkably different from his former conduct, and very visibly tinctured with a heavenly unction. And if the Bible is right in teaching us that the conversion of the sinner is from God, why may not God perform the same work at the same time in many as well as in one?

That the simultaneous awakening of a great number of persons is an extraordinary occurrence, we readily admit; but we have yet to learn upon what principle it can be maintained that God does only what is ordinary Was there not a time when creation itself began? and was this beginning then but an ordinary event? Is the redemption of the world an ordinary occurrence in the universe? Are miracles and prophecies things of daily experience? Is there any thing in the history of God's interpositions for the salvation of his people, which does not differ in some respects from his common providence? The fact that one place enjoys the blessings of a revival, while so many others are destitute of them, presents no greater difficulty than the other, that God does not make the gospel effectual to all the hearers of it at the same time; that to a majority of them it is never made effectual at all; or that a very large portion of the human race have never even heard it. So it seems good in his sight for reasons which we do not know.

But revivals of religion are not of recent origin. They are as old at least as the time of the Apostles. The history of their acts is a history of revivals: or rather, that history describes, one continous work of Almighty grace, beginning with the effusion of the Holy Ghost on the memorable day of Pentecost in Jerusalem, and spreading thence until it filled the world. * * * * * *

God has never given any thing to man which man has not polluted.—The Son of Man has never sown good seed into a field, where the enemy has not afterwards sown his tares. We therefore dare not hope that, in this revival, there will be nothing which will not be, in some respect, unworthy of the beauty and the dignity of pure Christianity. The Saviour is still wounded in the house of his friends: like foolish children, who rudely smite the parent whom they wish to please, the warmest votaries of his cause have often injured it, when they have been most intent on doing it service. Spurious impressions too, very frequently, degenerate into fanaticism, and vent the feelings they excite in turbulence and noise: and the contagion of such examples is but too well adapted to infect those who are genuine converts, but possess more piety than knowledge, and more zeal than judgment. We have no respect for that sort of religious excitement which consists in wildness and disorder. It corresponds with nothing in the character of Jesus, or in the spirit of his gospel: nor is it the genuine expression of a broken heart; of an humble trust in the merits of Christ; of a just sense of the majesty, the justice and the love of God, the odiousness of sin, the beauty of holiness, and the sinners own impurity We know that noisy exertion may be joined with real piety; but it is neither the parent of that piety nor its genuine off-pring: it is joined with it as a disease cleaves to a beautiful form; or as the tares grow up among the wheat.

We must, however, be prepared to hear of some unpleasant things —perhaps some distressing things.— We deprecate them; but as we observed before, we dare not hope that nothing of this kind will occur —that no fruit will prove abortive; no plant will stand in a stony ground, or grow among thorns, and ultimately perish; or that no tares will appear. Our pleasure is not derived from such a hope, but from the conviction we have that the work is the Lord's; and that, whatever else may mingle with it, and whatever disappointments we may suffer in relation to individual cases, a rich harvest of precious souls will be ultimately gathered in."

PROGRESS OF TRUTH IN BOSTON.

A late Boston Recorder contains a sketch of the enlargement of the Evangelical Churches of that city during the last 25 years. It states that in 1803, religion had greatly declined from the principles and practices of the Pilgrim Fathers in all the Congregational Churches. All the Congregational Ministers in Boston, except Dr. Eckley, of the Old South, had become Unitarians, though they did not openly avow it. There was no weekly evening lecture, no conference meetings, no church meetings, no foreign mission, education, tract or bible societies, no Sabbath schools, no monthly concert, no religious newspapers The Church appeared to be swallowed up in the world. God, however, had reserved a few hidden ones who had not departed from the faith. Early in 1804, a few attempted to have a public evening lecture established, and failed in the attempt. In March of the same year, *eight* brethren formed a "Society for religious improvement" But their state of feeling and inexperience were such, that for several weeks they *could not pray together*, but only read the Scriptures and conversed on religious subjects. In January 1810, Park-street Church was dedicated, and, though heresy came in like a flood, the Lord enabled the little church, consisting of but 14 male members, to maintain the standard of truth which they had erected.

In nine years more it was found that another house for the pure worship of God was necessary; and by the benefaction of a pious individual, the Church in *Essex street* was built. In 1822, a delegation of ten brethren was sent by Old South & Park street Churches, to strengthen the feeble church in Essex-street, now called Union Church. In 1823 and 1824, a revival of religion was the means of adding to Park street Church 120 members, to the Old South 101, and to Essex street 62, and to Mr. Fay's Church in Charlestown, 65

With the aid of the brethren of the above named churches, a new meeting house was erected in 1825, to accomodate the friends of truth in *South Boston*. Encouraged by these successful efforts, another house of worship was erected in *Hanover street*, and dedicated in March 1826. A church composed of 37 delegates from the other churches was planted there and has since increased more than fourfold. Another house was completed for Dr. Jenks in October 1826, in Green-street. This was organized by delegations from other churches, and has since been greatly increased.

Another revival of religion was granted to the churches. In 1826, there were added to Essex street Church, 50, Hanover-street, 45, Park-street, 24, Old South, 14. In 1827, to Old South, 90, Park street, 72, Essex street, 76, Hanover street, 187 Green-street, 98. On the 1st Sabbath of the present month there was an addition to the several churches of 79. The whole number added during the present revival is 735.

Two other Churches were completed about the first of January last, one in Pine street, and the other in Salem-street.

There are now in Boston, *eight* commolious houses for public worship, with Orthodox Churches, embracing about 1700 members, and all favoured with faithful and devoted Pastors.

During this time the Lord has not confined his blessing to Boston. In Medford, Waltham, Cohasset, Concord, Walpole, Bridgewater, Cambridgeport, Brighton, and several other places, Orthodox Churches have been organized.

Since 1804, when those *eight* brethren assembled to inquire what the Lord would have them to do, and had not strength of faith to pray together—*Behold what God has wrought.*

It is mentioned as mattter of praise and gratitude to God, that during the period of declension alluded to above, the two *Baptist Churches* in that city with their venerable pastors Stillman and Baldwin, held fast the faith once delivered to the Saints. They have also established two additional Churches, and have been considerably blessed in the late revival.—*Chas. Obs.*

REVIVAL AT CROSS-CREEK, Pa.

In Cross-Creek congregation, under the pastoral charge of Rev. John Stockton, in December last the sacrament of the Lord's supper was administered, at which I believe nine persons were admitted to communion, on a profession of their faith: when it was evident that the Spirit was at work with some; but nothing more than a common solemnity, good attention to the preaching of the word, and a general attendance, was observed till about the middle of January, when a deep solemn concern seemed to prevail. On the 4th of January the Lord's supper was again administered, and forty five persons admitted to communion. The work has since increased till the 24th Sabbath of March, when 60more were admitted; making in the whole one hundred and fourteen admitted in three months; and the work still seems to be on the increase. The subjects are of all ages, from the hoary headed veteran of 80 down to the blooming youth of 12 years of age.—*Pitts. Spec.*

MERCER, PA.

Revival.—By a letter from Rev. Samuel Tait, we learn, that the work of God is still making progress at Mercer. The Lord's supper was recently administered in the Presbyterian Church at that place, and thirty one persons admitted to communion, on a profession of their faith in the Lord Jesus Christ. It is increasing in Mr. Condit's charge. —*ib.*

REVIVAL IN ALEXANDRIA, D. C.

Extract of a letter from the Rev. W. C. Walton.

The state of things in our congregation has been increasingly interesting for several months. I believe, there has not been a week since I have been here, in which there have not been some in an anxious state of mind. Thirty have joined our church since last June up to January, when we had our last communion. Since that time there have been a good many conversions—some very remarkable, and tomorrow week we expect a considerable addition of new members.—The work has been making a constant, steady progress, and we hope it will be a *permanent* revival.

From the New York Observer.

In the Central Presbyterian Church last Sabbath morning, twenty five individuals were received as members,—20 by profession, and five by letter. The occasion was solemn, and we hope it may prove the earnest of still greater things.

A letter to the Editors from a gentleman in Augusta, Geo. says, "A happy change is taking place in the moral and religious character of this State. Within the past year there have been a number of interesting revivals. Upwards of sixty members have been added to the Presbyterian church in Augusta,—though it is a cold time with us now."

Extract from a letter to the Editor of the Connecticut Observer, from Adover Theological Seminary, dated March 29, 1828.

"The revival in Lowel, in this vicinity, of which you have doubtless heard, goes on with increasing interest and power. I was in the place yesterday. On the evening previous, attended two meetings, both of which were *more* than interesting. There is no noise. It is evidently the still small voice speaking to the heart. Christians *feel right*, and consequently *act right*. Their feelings are not like the brook which comes bubbling down from the mountain, and disappears as soon as the shower is past, but like the living stream which steals silently through the meadow, clothing its banks, with richness and beauty.

"In Francetown, N. H. God is reviving his work. A letter just received, states, that there are about 50 who are rejoicing in hope. May the fruit be equal to the number of blossoms. Also about 100 attended the inquiry meetings. This town has been a thirsty place, and some have long been praying for a refreshing shower of divine grace to descend upon it."

THE LOSS OF THE SOUL.

St. Chryostome hath well observed with the anatomists, *Omnia Deus dedit duplicia*, God hath, in the frame of man's body, given him *two eyes, two ears, two hands, two feet*, and the like, that the failing of *one* might be supplied by the other: *Animan vero unam*. Yet he hath given him, saith he, but *one soul*; so that if that be *lost*, there is no supply to be had. Nebuchadnezzar may lose his kingdom, and it may be restored. Job his health and wealth, and they may be recovered. But, for the *loss of the soul*, no means can repair it; no price can redeem it; all the world cannot recompense it; being once lost, it is irrecoverable.

CHEROKEES.

The situation of the Indians is peculiar in the history of man; and the disadvantages in the way of their becoming an enlightened people, which they are obliged to encounter, are numerous and formidable. Such has been the case from the discovery of America to the present moment, and for aught we can say, will continue to be so.—Enemies to Indian improvement, would do well to consider these disadvantages. When they are properly and candidly considered, we cannot but believe instead of creating astonishment why the Indians have not been civilized before, they will at least suggest the enquiry, why they have not degenerated more. What but pernicious effect must such a document as the report of the joint committee in the legislature of Georgia, have on the interest and improvement of the Indians? Who will expect from the Cherokees, a rapid progress in education, religion, agriculture, and the various arts of civilized life, when resolutions are passed in a civilized Christian Legislature, (whose daily sessions we are told, commenced with a prayer to Almighty God) to wrest their country from them, and strange to tell, with the point of the bayonet, if nothing else will do? Is it in the nature of things, that the Cherokees will build them good and comfortable houses, and make them great farms, when they know not but that their possessions will fall into the hands of strangers and invaders? How is it possible that they will establish for themselves good laws, when an attempt is made to crush their first feeble efforts towards it?—*Cherokee Phœnix.*

LAKE OF ARDENT SPIRITS.

Mr Editor,—In recently turning over the pages of a Magazine printed in the year 1813, my attention was attracted by a calculation of the amount of ardent spirits consumed in the United States in the year 1810. This amount is stated at 33,365 529 gallons. The estimate appears to have been made on well established grounds. After making his statement the writer adds the following mathematical calculation.

The quantity which the year 1828 will consume would doubtless fill a lake much larger still?—*Cherokee Phœnix.*

Now 33,365,529 gallons, is 248,-2.2 hogsheads, (at more than 134 gallons the hogshead,) which, supposing one team to carry two hogsheads, would load 124,460 waggons. These, allowing three rods for each team, would reach more than 1,166 miles, or nearly the whole length of the United States, from north to south! The number of hogsheads necessary to contain the liquor, must, upon a moderate computation, cost 600,000 dollars, and would, if placed so as to touch each other, reach more than 178 miles, exceeding by 48, the whole length of Massachusetts Proper, on the northern line. Or, to present the subject in another light, the quantity of ardent distilled spirits, which is annually drunk in the United States, is sufficient to fill a a canal 42 miles long, 10 feet wide, and 2 feet deep; affording convenient navigation, for boats of several tons burthen! The same quantity, if brought together, would form a pond more than 68 rods long, 40 rods broad, and six feet deep, covering an area of 17 acres.

CURIOUS HEBREW MANUSCRIPT.

A very extraordinary piece of penmanship is at present exhibited in the room of the Philadelphia Athenæum. It is a sheet of vellum a yard square, containing the books of Ruth, Esther, Job, the song of Solomon, Lamentations, and Psalms, written in Hebrew character, and so disposed as to form a series of beautiful figures, representing all the sacred instruments and furniture of the Temple of Jerusalem—the altar, the mercy seat, the cherubim, and the candlestick, the tables of the law, the columns, and the flowers upon their capitals, &c. The work is beautifully written and drawn, and was the exclusively labor of three full years.

ABSENCE OF MIND.

The following anecdote is related of Lessing, the German author, who, in his old age, was subject to extraordinary fits of abstraction. On his return home one evening, after he had knocked at the door, his servant looked out of the window to see who was there. Not recognizing his master in the dark, and mistaking him for a stranger, he called out, "The Professor is not at home."—"Oh, well," replied Lessing, "no matter, I will call another time," and he very composedly walked away.—*Athenæum.*

The government of Peru have invested their President with authority to "grant *or deny* the passage of concialatory decrees, bulls, pontifical briefs and rescripts, if they contain general dispositions, with the consent of Congress and the Senate." How will the Pope like this? *N. Y. Obs.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 30, 1828.

REVIVALS.

Maysville, Ky.—We are informed, that a very interesting Sacramental meeting was held in the Presbyterian Church at Maysville, about two weeks since; on which occasion, about 15 or 20 were added to the Church, and upwards of 60 others manifested a deep concern for the salvation of their souls, by occupying what are with us familiarly called the *anxious seats*. This church is at present without a pastor. Revd: Messrs. Hall Steele, Todd and Garrison, we learn, were there on the late occasion. We hope the friends of Zion will remember the Church and people, at Maysville, in their supplications at the throne of grace. May the Head of the church speedily send them a pastor to break unto them the bread of life.

New-Providence, Ky.—Extract of a letter, from the Rev. Dr. Cleland, to the editor, dated, April 22d, 1828.—"The work of the Lord still goes on here. At our communion, last Sabbath, there were 17 new members added, and between 50 and 60 appeared on the anxious seats, after the communion, to enquire what they should do to be saved."

For the Western Luminary.

Mr. Editor—Believing that the following description may not be uninteresting to some of your readers, I herein transmit it to you. Should you deem it worthy of a place in your paper, you will please insert it.

J. F. S.

A DESCRIPTION OF THE PERSON OF JESUS CHRIST,

As it was in ancient manuscript, written by Publius Lentulus, (president of Judea,) to the Senate of Rome.

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a Prophet, but his followers adore him, as the immediate offspring of the Immortal God. He is endowed with such unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease, with a word or a touch. His person is tall and elegantly shaped, his aspect amiable and reverend. His hair flows in those beautiful shades which no united colours can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head-dress of the sect of Nazarites. His forehead is smooth, and his cheeks without spot, save that of a lovely red. His nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parted in the middle like a fork; his eyes are bright, clear, and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, grave, strictly characteristic of so exalted a being as his followers esteem him to be. No man has yet seen him laugh; but the whole world has frequently beheld him weep; and so persuasive are his tears, that the multitude cannot withhold theirs, from joining in sympathy with him. He is very modest, temperate and wise; in short, whatever this phenomenon may be in the end; he seems at present a man of excellent beauty and Divine perfections, every way surpassing the children of men."

From the Magazine of the German Reformed Church.

FAMILY VISITATION.

The Editor can speak on this subject from his own experience. He does not hesitate to say that family visitation *when it is performed in the true spirit of a Christian Pastor*, next to the zealous and faithful preaching of the word, is the most efficient means of awakening a serious attention to the interests of the soul, and is most frequently blessed both to the pastor and to the people of his flock. Indeed true piety will never flourish in a congregation without it. even the outward duties of the sanctuary will be neglected by many, who want a sufficient motive to attend to them, because their minister is strange to them and they are strange to him, and *his attentions* have never taught them that he feels the solemn importance of his office, and is deeply concerned for their spiritual welfare, or that they have any spiritual things to care for; while many who frequent the church, or occasionally go there, take little interest in its services, because for the same reason they have not learned to value them. A pastor who is diligent in performing this duty, though his exhibitions in the pulpit may be very inferior, will do more good than a learned and eloquent preacher who neglects it. We do not disparage learning and eloquence; on the contrary we desire to see more of them, very much more than is usual, at least, in our own church; but we are persuaded that no excellency in this way will compensate for the neglect of pastoral visiting.

Family visitation however, to be profitable, must be strictly *pastoral*—The minister must visit his people; not as a mere acquaintance or friend to spend an hour in *any sort* of conversation; not as a Lord of God's heritage to be ministered unto; still less as a jovial companion to entertain with anecdote and jesting, or as a mercenary, time-serving hypocrite, to fawn and cringe himself into favour; but in the spirit of the gospel, in the mind of Jesus Christ, as the minister of God who feels that immortal souls, for whom the divine Saviour died, and of whom he must give an account to God, are committed to his charge, and who seeks nothing but to be the instrument of their salvation. His deportment must be exemplary, equally removed from levity on the one hand, and from ostentatious sanctity on the other; his conversation must be practical, characterized by plainness, seriousness, humility and love, adapted to enlighten the understanding and to reach the conscience and the heart. Such visitation, joined with sound, perspicuous and faithful preaching in the pulpit, must with God's blessing, be productive of much good.

The following remarks on this part of a minister's duty, are copied from the Pittsburg Recorder.

"We have always considered family visitation, an important duty incumbent on ministers of the Gospel, and other officers in the church of Christ. It is an excellent mean of promoting the interests of vital religion. It has, in numerous instances, been blessed of God for the conviction of careless sinners, the awakening of hypocritical professors, the relief and consolation of mourners in Zion, the quickening and encouragement of humble believers in their christian course. It brings home Divine truth to the bosoms of those who are not disposed to apply it to themselves when addressed to them and others in a public assembly. It carries instruction, admonition, warning, and the most needful and wholesome advice to families and individuals who seldom or never have been seen in the sanctuary of God; and it frequently results in a diligent serious and profitable attendance upon the public means of grace.

This is a laborious part of a Minister's duty, and may prove a "weariness to the flesh." But it must be reviving to the spirits of the faithful servants of the Lord, who feel deeply concerned for the prosperity of his kingdom and the salvation of perishing sinners. There is reason to apprehend that this duty is neglected, or but partially performed, by many who labour in the Gospel.—For this neglect or partial discharge of duty many reasons may be assigned, and excuses offered; but how far they will stand the test of the judgment day it may be difficult to determine. The neglect of the people to supply the temporal wants of their ministers, there is reason to believe, compels many to employ a large portion, frequently almost the whole, of their time in secular vocations, for the purpose of relieving the pressing necessities of themselves and their families. When this is the case, the people not only neglect a known duty—disobey the express injunctions of Heaven—and demonstrate that they lightly esteem the Gospel of Christ, which is precious to the heart of every real Christian; but they unwisely forsake their own mercies—give up to the adversary of souls the field which ought to be firmly held and defended by the soldiers of the cross—are constrained to pay a larger sum annually for the support of their own vices and extravagances and those of their families, than would be sufficient for the comfortable support of a pastor who faithfully labours to save the souls committed to his care—and, in righteous judgment, are given up to spiritual barrenness and lukewarmness; their children grow up "without God and without hope in the world," become partakers of the vices and the plagues of the ungodly, and easy preys to Satan, who "as a roaring lion, walketh about seeking whom he may devour." But if the people afford a reasonable support to their ministers, and the latter neglect or but partially and superficially perform their duty, in respect to family visitation, Bible classes, or other means of religious instruction and grace, besides those of the pulpit, we see not how they can expect to meet the approbation of their Lord and Master when he shall call them to render an account of their stewardship. In many cases, it is believed, where ministers are indifferently supported, they might, with the proper economy of their time, and the redemption of it from unprofitable conversation, needless visits of a worldly character, unnecessary sleep and self-indulgence, be able to perform the work of family visitation to a considerable extent; and thus become the happy instruments of saving many souls from eternal death and covering a multitude of sins: and surely such a blessed result would be an ample compensation for all their toils and privations in the service of their Lord."

From the Visiter & Telegraph.

THE VOTARY OF PLEASURE.

AN AFFECTING NARRATIVE.

I will mention a circumstance that was related to me many years since at the time of its occurence in the neighborhood where I resided. There were then, it is true, few real christians in our country, but some rare specimens existed in the humble walks of life, of devout believers and professors of our blessed religion. One of these was a widow who had felt keen adversity, and found comfort under various tribulations, from believing and practising evangelical christianity. She had only two children; a son, whose immoral conduct had been the chief source of her troubles, and a daughter, whose gentle docile, character gave promise of future excellence. This girl grew up, beautiful and graceful, just before the death of her father who insisted on sending her to the village dancing school. In spite of the tears and expostulations of the pious mother, to whom such an act seemed little short of sacrilege, the victim was decorated with all the earnings of a doating father, and led to the altar of worldly folly. Her beauty was so remarkable, and her natural graces so improveable, that she soon excelled all competitors, and was considered the unrivalled belle of the village. At this crisis her father died, and the poor widow was enabled to draw her child from the fiery furnace of temptation. In the agony of her multiplied distresses she sought with some success, to imbue the mind of her daughter with that faith which was the sole comfort of her existence. The docile girl lent a willing ear to explanations of divine truth which satisfied her understanding, and filled her heart with pure and holy emotions.

She was on the point of making a public profession of christianity, (two years after the death of her father) when the little village in which she lived was agitated by preparations for great festivities. Some rich men, in their overflowing benevolence, determined to give their fellow creatures an opportunity of

committing sin and folly by having a horse race in the vicinage. All hearts were palpitating with expectations of unusual pleasure, for a ball was to be given by the successful person, or as he was termed the victor over the field. The poor widow shuddered as she witnessed the rapid progress of this much dreaded evil. To complete her uneasiness a brother of her husband's came to town with his only daughter, and took up his abode beneath her quiet roof. This man was himself a horse jockey, and his daughter an ardent votary of second hand fashions and graces. The widow soon found that her chance of making head against the torrent was small. Her brother in-law fell into raptures at the sight of his niece's beauty, and declared that he would be at the expense of equipping her like his own child, and that she should eclipse all the women of rank and fashion in the ball room.

The poor girl was at first unwilling to lend an ear to these follies, but she had always delighted in dancing, and on this occasion suffered her better judgment to be overruled. 'Tis but for once mother, said she, and to please my uncle —Nay! to avoid giving him incurable offence! Believe me, I shall not suffer my head to be turned by one night of gaiety. Pray for me mother, that this compliance with the will of my father's brother, may not produce evil consequences. My child, said the distressed mother, I dare not so word my supplication It is in compliance with your own will, that you thus venture on the tempter's own ground, and in this open act of disobedience to your Heavenly Father, I cannot lend my aid to excuse or extenuate your guilt. I have prayed, I will still pray that you may not venture further in this matter, but if you do, the responsibility must rest with yourself. But mother, the Scriptures say themselves, "there is a time to dance." So they say in the same place, "there is a time to make war, a time to hate." The wise man means that all sins and follies will have their seasons, but he does not therefore advocate sin and folly. Oh, beware my child, and let the same Scriptures tell you "that he who hardeneh his neck under reproof shall be destroyed, and that suddenly." These are fearful words for us to part with my child--Oh, heed my reproof and do not harden your neck! Mother, said the perplexed girl, I have promised my uncle to go to this unlucky ball, and I cannot break my promise without incurring his resentment. He has been so kind, that it would seem ungrateful to thwart him in this trifle. Oh, my daughter, said the widow, holding her hands to her ears, let me not hear you use such language! Can it be you who call this sin a trifle? Go, if you will, but make no more vain attempts to pervert right reason, lest you add to your own condemnation."

It was indeed with reluctance, that the affectionate daughter left her mother under such circumstances, but she had surrendered her better judgment for the time, and created for herself an imaginary necessity, by which she suffered herself to be controlled. She was much admired, and so often solicited to dance, that in the course of the evening, her blood became painfully over-heated. She found the temperature of the ball room so oppressive, that she determined to retreat into a little back porch, to which spot her partner conducted her. As she swept rapidly along, panting with heat, and impatient to breathe a cooler atmosphere, she encountered an awkward servant who was entering with a pitcher of water. He was more than half intoxicated; and as he staggered out of the young lady's way, the contents of the pitcher were discharged full in her panting and overheated bosom. The sudden revulsion of physical feeling occasioned by this accident, was almost instantly fatal. A violent ague terminated in convulsions and before the dawn of day, this lovely and interesting girl expired in the arms of her almost distracted mother.!—Her reason seemed to be overcome by the rapid progress of the disease but she was heard to articulate with difficulty the word "suddenly." The by-standers thought she alluded to her own rapidly approaching dissolution; but the agonized mother remembered the awful denunciation she had so prophetically pronounced at parting, and believed that her dying child was reminding her of its application --The circumstances of this story are true, and in my mind awfully impressive.

From the Genius of Temperance.

THE DRUNKARD'S BILL.

There is a man, in this town, who says that, for the last thirty years, he has drank, on an average, one pint of Rum per day.

That others, who guzzle down the same quantity, or spend the same amount foolishly may see the enormous tax with which this species of folly encumbers them, I herewith present for their notice the aggregate amount of their lavish expenditure.

One pint per day! How much is this per year? three hundred and sixty five pints; for he did not except even the sabbath, but sometimes on this day doubled the amount. He probably purchased quite a portion of this by the glass — Consequently it would not cost him less than 12 1-2 cents per day. This would amount in one year to forty dollars and sixty-two and a half cents;—and in thirty years, would amount to the enormous sum of thirteen hundred, sixty eight dollars and seventy five cents. The interest on the first year's expenditure would be for thirty years $81,90, on the second year $79,17 on the third 76 dols. 44 cts. and on the whole, reckoning interest only on the yearly expenditure, would amount to the sum of $1279,45.

Recapitulation.

Daily amount of Rum, one Pint.
Yearly do. do 45 Galls 5 Pints.
For thirty years, do. 1368 Galls. 6 Pints.

Cash Expended.

Daily amount,	12 1-2	cts.
Yearly do.	dols. 45 62 1-2	"
For thirty years,	1368 75	"
Int. on yearly expenses,	1279 45	"

Dead loss sustained in silver money, in bartering for Rum, TWENTY SIX HUNDRED, FORTY-EIGHT DOLLARS AND TWENTY CENTS. Enough to purchase him a good farm in any part of the state of Maine.

Add to this the palsied hand—trembling stomach, dizzy head—loss of appetite--loss of memory—loss of influence, of character--Confusion of thought--hardness of heart—a life covered with disgrace--and, without repentance, a dark death, and a thousand other evils connected with his family; I say add all this, and who can tell the awful loss sustained in life, in death and in eternity by him that swalloweth strong drink!!

NICANOR.

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to Feb. 26th, and Liverpool to the 27th. At Boston Cork papers to March 1st.

The papers contain a translation of the MANIFESTO of the Ottoman Porte [extracts from which we published a week or two since] on the conduct of the Allies, and particularly that of Russia, which it boldly charges with criminal projects, and pretext for declaring war, and that England and France are her dupes. It announces that the Porte had never from the first had any intention to accede to the demands of the Allies, but to resist them, and that it had resolved to temporize with the Ministers on the injuries sustained by the empire, merely to gain the necessary time for warlike preparations. Although the Manifesto leaves nothing for negociation, it is not as reported, a Declaration of War, but a bold appeal to the Ottomans to prepare for war. It asserts that the three powers, by the attack at Navarin, openly broke the Treaties, and declared war.

Any objection, any argument, which might have been founded upon the battle of Navarin, is thus cleared away and removed. Battle, or no battle, the Porte seems to have been determined to refuse her consent to the Independence of Greece.--CORK CHRONICLE, Feb. 29.

RAIL WAY CAR.

In consequence of the disappointment expressed by several citizens, who had witnessed the car in motion with a load of cotton, arrangements are made to exhibit its operations a few days longer. The car weighs upwards of one ton, and is now loaded with 47 bales of cotton, average in weight upward of 300 lbs. each. The road, commencing on Wentworth street, ascends during the first 90 feet, in the proportion of 22 1-2 feet per mile. The remainder is on a level. It required 16 horses, 16 drays, and 16 hands, to convey the cotton to the spot; yet one car, one horse, and one hand in addition to the weight of the car, is sufficient to move it with facility. The total weight, including the car, is between 15 and 16,000 weight; notwithstanding, a single horse draws it with less apparently exertion and fatigue than either of the 16 horses employed to bring it up, underwent.--CHARS. PA.

EXTRAORDINARY PERFORMANCE.

A wager for a small amount, as to the power of draught of a horse on the Monkland and Kirkintilloch railway, was recently decided in the presence of several of the members of the committee of management of the railway, and a great crowd of spectators. The horse in question started from Gargill colliery, drawing a weight of fifty tons, which it conveyed to Kirkintilloch, a distance of seven miles, in the short space of one hour and forty one minutes. The first two miles of the above distance was on a dead level, and the remainder was on a descent varying from one in 120 to 1100 with several level tracts. The horse is the property of Thomas Johnson, Langloan, and is of the Clydesdale breed. The wagons (14 in number) and the coal with which they were loaded, belonged to Mr. Baird, of Lochwood, tenant of Gargill colliery. We believe this to be the most extraordinary performance of the kind yet on record.

GLASGOW CHRONICLE.

A THOUGHT.

Some people's minds are very much like a stove in a gaol. There may be a good fire, affording both light and heat internally; but you cannot enjoy either. You are barred and bolted out All you can know on the subject you must learn from the smoke which issues forth.

OBITUARY.

Departed this life, on the 8th April, at Springfield, Ky. after a short attack of the Typhus Fever—Mr. JOSEPH L. DAVIS; aged 24 years. He had recently married an amiable young lady, in her 14th year. Some years past, he made a profession of the religion of the Lord Jesus; and remained until his death, an active and zealous member of the Presbyterian Church. His HOPE proved to have entered within the veil; for, in passing the swellings of Jordan, it was to his soul, as an anchor, sure and stedfast.

His *faith* failed not! For, until his spirit was disembodied, he ceased not to call upon God, in behalf of his youthful companion—his kinsmen according to the flesh: and for a world lying in wickedness. Prayer and praise appeared to engage his whole soul; insomuch, that when he could not otherwise speak so as to be heard distinctly, he could sing or pray, so as to be heard throughout the room. The fervency and awful solemnity of his petitions, frequently melted into tears, all who were in the room.

Just before his departure he embraced the partner of his bosom, and in a very pathetic address, commended her to God and the word of his grace --*Baptist Recorder.*

JUST PUBLISHED,

AND for sale at the office of the Western Luminary, and likewise at the bookstore of Mr. M. Kennedy on Main Street, and that of Mr. Palmer on Jordan's Row,

A SERMON
ON
CHRISTIAN BAPTISM,

Shewing the Apostolic practice, both as to SUBJECTS and MODE.

BY SAMUEL STEEL,
Pastor of the Presbyterian Churches of Winchester and Hopewell, Ky.

Price 25 cents per copy, or $2,50 per dozen.

N. B. Orders for the work, post paid, (enclosing the cash) and addressed to Mr. T. T. Skillman, Lexington, or to the Author in Winchester, will meet with due attention.

RECOMMENDATION.

We the subscribers, having examined a "Sermon on Christian Baptism" by the Rev. Samuel Steel, consider it as giving a clear, concise, and well arranged statement of the scriptural arguments in favor of what we believe to have been the Apostolic practice in the administration of that ordinance. And we hesitate not to recommend it to the careful perusal of all who may wish for information respecting the SUBJECTS and MODE of Christian Baptism. ROBT. STUART,
Pastor of the Presbyterian Churches of Walnut Hill & Salem.
JAMES BLYTHE,
Pastor of Pisgah Church.

From the New York Observer.

LETTER FROM SWITZERLAND

Extract of a letter to the Rev. Mr. Bruen, from the Rev. Dr. Malan, of Geneva, recently received.

(TRANSLATION.)

VERY DEAR BROTHER AND FRIEND.—You will perhaps have learned that I have become a member of the Associate United Church of Scotland. This circumstance has some connexion with the labor which is assigned to me. The fact is, that although the Socinian church here, as well as the Government, does not acknowledge my ministry, it has notwithstanding acquired a character with them sufficiently solid to gain for us,—thanks be to God,—entire liberty to assemble: and already the influence of the truth makes itself perceived among many, who, while they speak with contempt of the ministers of Christ, consider seriously their doctrine and quote their expressions in the pulpit. The doctrines of grace are the principal subject of our preaching, and of the writings which I publish from time to time. The assurance of salvation resulting from a faith, simple and sincere, in the testimony of God, is singularly blest now in the ministry of the faithful servants of Jesus. You will find in the "*New Bartimeus*," a sketch of the manner in which I present this truth. I cannot send you other writings which treat of the same subject, as they are printed only in England or yet unpublished. I am principally employed now with the English travellers, for whose benefit I have a service in that language every week. The Lord has strengthened me for this, and already I have gathered of its fruits to his glory.—My family increases. Six daughters and three sons form the deposit which the Lord confides to me. My church also is increased, and unites about 250 communicants; and I am happy to think that they endeavor faithfully to follow the Lamb. But my health is bad: and I rarely regain the strength that I lose amidst continual labors. Notwithstanding, the Lord gives me every day sufficient vigor to accomplish the work which he sets before me; thus am I always happy, and I desire but one thing, which is, to be entirely submissive to the Chief Shepherd, that by his Spirit I may do those things which are agreeable to Him. Oh! life is good under his kind notice who is our Lord; our souls need never be fearful or troubled. How many blessings has it pleased Him to heap upon me, unworthy sinner, since the day when you and our dear Dr. Mason visited me! How many striking proofs of paternal care, and what honor put upon a worm, to be a witness of the truth of God in the midst of a wicked generation. He is always the same; he will support us, and the arms he has put into our hands will be powerful to overthrow Arius, Socinus, Voltaire, and their school. We contend with an enemy wounded to death, and which must perish before the sun descends below the horizon. What courage ought not this assurance to give us. The spirit of Christ, the Well Beloved is with us

LETTER FROM ENGLAND.

We are indebted to Mr. E. P. of this city, for another letter from his friend Stephen Prust, Esq. of Bristol, dated January 21, 1828. "The churches here," he remarks "began the year with prayer for the influences of the Holy Spirit, and I trust we shall all be on the alert more than we have hitherto been.—The city Mission goes on well; almost every District is in part occupied. Thirty thousand Tracts have been issued from the Depository the present month. Dear Mr Hall (Rev. Robert Hall) has been ill; but was able to preach yesterday. So I hope he is still to be continued a blessing to the church." Mr. Prust then communicates the following very pleasing anecdotes of the usefulness of Tracts.—*N. Y. Observer.*

A SAILOR'S GRATITUDE.

A sailor going a South whaling-voyage, was presented with a bundle of Tracts for the use of his shipmates, by the Secretary of the Bethel Union in London. The circumstance was forgotten by the latter, till one day, about three years afterwards, a rough Tar called at his residence to thank him for the blessing they had been the means of conferring upon the crew. "Come," said he, "I live but a few doors off—I have got a present for you." My friend, said the Secretary, I seek no present; if the Tracts have made you or your messmates happier or better, I am amply repaid. "You must come though," said the sailor, "I shall be miserable if you do not;" and taking him by the arm, forced him along. When Jack arrived home, he opened the door and gave a loud "halloo, who's above there?" Down came his daughter. "I say, bear a hand there and pass along the Cage; d'ye hear? my kind Tract friend is here: be brisk, be brisk I say; don't let the grass under your feet; be handy, be handy." Down came the daughter with a Cage containing a bird of the Parrot species, and a large Cat in the same Cage. "There, my friend," said Jack, "that's the present I have brought you. I was absent two years and ten months; was many weeks on short allowance—eight ounces of bread a day,—which I shared with Poll and Puss, on purpose to make you a present of them. I will take them home for you,—but avast there! you have a Rib, hav'nt ye?" Yes, and a boy. "Yes—I hope he will make a better man than his father, and grow up from his hammock, a Sailor's Friend. Here Poll, d'ye hear? fetch them there eggs: I brought two Ostrich's eggs for your Rib, and an Indian Chief's war knife for your young Cub: now about ship, and I will take them home for you." Remonstrance was made in vain. When they were all safe-housed. Jack declared he was the happiest man alive. He had paid a debt of gratitude, and hoped God, the sailors' God, would bless all Sailors' Friends.

A SAILOR TURNED TRACT DISTRIBUTOR.

An old sailor, hearing how much good was done by distributing Tracts, requested to be employed in this way, and a District was assigned him. Off he set, on his errand of mercy. He succeeded very well till he came to the door of *an infamous family*, who partly opened it at his knock, but seeing only an old sailor, shut it again. But Jack whipped in his wooden leg, in time to prevent its closing entirely. "I say there; open this here door; For I am determined to board you; so resistance is vain. I have boarded many a First Rate, and am not to be thrown a back by a bit of a Tender. I say, I am come to do you good: so no more ill-manners." The door was opened.—Jack entered, and came to an anchor. Selecting such Tracts as he thought most suitable, "There, I say; I shall be about your house again soon;—when your turn comes: mind read them; and d'ye hear? pray over them; may hap there's a blessing in them; and you'll be in luck if you get it in the regular time."—Jack called to change the Tracts; "Well, I say, how d'ye like the Tracts?" Well, very well. "D'ye read them? Yes;—and pray over them?" No: I don't know how to pray. "Not know how to pray? that's a good one. Well, then, come to our Seamen's Chapel, and we'll teach you to pray. Come, my old boy? we have a prayer-meeting to-night—it will do your heart good to hear poor thoughtless sailors pray. Come, my friend, I can take denial; and d'ye hear? bring your dame and the youngsters. Go wash your faces and comb your hair: remember you are going to the house of God,—to our Bethel; and you must come decently. Perhaps you don't know the way: well, I'll wait for you. Bear a hand, that we may be in time to get a clear birth." Away he brought them;—the meeting was a blessing to them; and by Jack's continued visits, they are become a praying family, and as remarkable for their Christian virtues, as they were before for vice and immorality.

TRACTS IN NEW YORK CITY.

At a meeting of the Board of the New-York City Tract Society last Monday evening, a resolution was passed, that 40 sets of the American Society's Tracts, bound in 18 volumes, be placed at the disposal of the Sunday School Committee, for the purpose of furnishing one set to each School which has a well regulated Library. The number of such Schools had been previously ascertained to be 33 or upwards.

The Shipping Committee reported 145 vessels visited in the First District during the past month, and 3,250 pages of Tracts distributed: 75 vessels visited in the Second District, and 7600 pages distributed: in the Third District, about 11 000 pages distributed: in the Fourth, about 7000. In the Fifth, every vessel has been supplied. In the First District on the North River, 3400 pages have been distributed; in the Second 7000.

One member of the committee says, We are credibly informed that there are about 100 pious Captains belonging to this port; and there are many officers and seamen whose influence is on the side of truth.

Since the last meeting there have been delivered in the various Committees, by order of the Chairmen, 208, 300 pages. *N. Y. Obs.*

From the Am. Baptist Magazine.

POWER OF RELIGIOUS PRINCIPLE.

Two instances have recently occurred to the knowledge of the writer, in which men upon becoming experimentall, acquainted with religion, have restored what they had before withheld from those to whom it was due, to the amount of several hundred dollars. In neither instance did their creditors know that they were defrauded, & consequently there was nothing to excite them to a surrender of their money, the common idol of their hearts, but a sense of *duty*. This consideration was enough. They knew that in the sight of God they were debtors, and could not with impunity withhold what they had improperly counted their own. The contemplation of these deeds of justice, suggested the inquiry, whether there were not many Christians who have defrauded the *cause of God* of what they owed to it, and who, if they had done the same to their fellow men, would have felt themselves bound to restore. We

think there can be no doubt of this fact. God has an imperious claim upon us for a portion of our substance, even a generous share of it. We may have attempted to satisfy this demand, by inadequate appropriations. We may have given something for the support of the ministry among us, and something to send the Gospel or the Bible to the destitute, but *far less* than we were able. The amount of the divine claim may be much greater than we have considered; and why have we been so insensible to it? Probably for no other reason, than that our attention has not been fully awakened to the subject. Let the circumstance above recited lead us to inquiry.

JUSTICE.

From the Boston Recorder.

THE HOUSE OF GOD.

On Wednesday the 16th of January, the new meeting house at Castile, N. Y. was dedicated to God the Father, Son and Holy Ghost. Sermon by the Rev. John F Bliss, the pastor, from Gen. 28, 17. "How dreadful is this place. This is none other than the house of God, and the gate of heaven." The object was to show in what respects a house, devoted to public worship, is the "house of God;" and that such a place, however humble, must be peculiarly solemn.

Such a place is the house of God, because God owns it by original title, having never conveyed away "the earth or the fulness thereof;" because God fills it with his special presence; because it is to be used solely for the purposes of God; because it is emphatically "an house of prayer;" because it is the place specially appointed for unfolding and enforcing the truths of God; because here God manifests his saving power; because here he meets the congregation, to see the effects of his truth on their hearts; because here he meets with his people in a very special manner in the ordinances; because it is the place more especially appointed for worshipping God, than any other place; and because it is "the gate of heaven."

Such a place is solemn, because God is here; because here God is cultivating his moral vineyard, and because of the manner in which he cultivates it; because of the purposes to which it is devoted; because life and death are here set before us; because here our destinies for eternity are fixed; because the truths here taught are solemn; and because every object is solemn.

Description.—The house is 30 by 40 feet on the ground; 15 feet posts; finished in the plainest manner on the outside. On the inside are four tier of slips, (between 40 and 50 in number,) a pulpit at the end, singers' seats at the right and left hand of the pulpit, and a handsome arch over head. It cost about 400 dollars. The facilities of speaking, singing, hearing and enjoying public worship, are far greater than in a high house, with galleries and partitions to divide the sounds and produce confusion. The church, including East Gainesville, which is connected with it, consists of rising of 80 members; and the congregation usually of not far from 300 people. Most of the people have come into the place within five or six years.

Quere 1. Are there not many congregations in our new settlements that would do well to take a similar course, make the accommodation of the congregation the first object, and postpone the construction of an elegant building, till their wealth should increase so as to enable them to do it; and in fact until the more important objects of christian enterprise were achieved?

Quere 2. If houses for sinful creatures to *humble themselves before God in*, were more frequently so constructed as to be merely decent and convenient, and if all the unnecessary expense usually devoted to houses of public worship, were devoted to charitable objects, have not we reason to believe it would be more acceptable in the sight of God?

Quere 3. What are we to think of a congregation that are able to devote 10, 20, or 30 thousand dollars for a meeting-house, and who yet do next to nothing for benevolent objects and the spread of christianity? Does pride or christian feeling predominate?

There are hundreds of rising churches and congregations in our new settlements that are scarcely known, and are destitute of a preached gospel, who by receiving $50 per annum each, might be aroused to effort, and secure to themselves the stated preaching of the gospel. If the Saviour, who still holds "the earth and the fulness thereof," as his own property, were to be our guide, should we not use less of his property which he lends us, for the purposes of pride, and more, yea, much more of it, for the purpose of promoting his cause?"

SABBATH SCHOOL FRUITS.

The following interesting incidents are related by a correspondent of the Am. S. S. Magazine, as having occurred at Hopkinsville, Ky.

"Not long, since, one of the teachers returning from evening worship was accosted by a little boy, who timidly extending his hand said, I want to give you this for the Sunday School. It proved to be a nine pence, which he had hoarded from little savings for his beloved school, and which, like the widow's mite, was cast into the treasury of the Lord. The following Sabbath the children were told, if any of them chose to give a little piece of money, it should be faithfully appropriated for the purchase of books for the library; since which time, many four-penny and nine penny pieces have been cheerfully offered.

A little boy, whose sister had been absent, was asked the reason of her not attending. "Oh ma'am," said he, "it is not because she does not want to come, but father, when he gets too much, will not let her, and he threatened to day to whip me if I came, but I thought I would come and take the whipping if he did not feel better when I go home." This was said in the true spirit of a martyr. The child was urged to be doubly respectful to his parent, and when he was sober, to be affectionate, and try to get him to read his tracts and books; all of which his poor child said he would try to do, but he could not think of giving up his school."

MISSIONARY PRIVATIONS.

Among modern missionaries, though literal persecution and chains have seldom been known, severe labors and privations are common. A few examples, already familiar I am aware to many of my hearers, may illustrate this remark. The first is an incidental glance at the life of David Brainerd, from a cursory sketch of his own pen. "I live, (said he) in the most lonely desert, about eighteen miles from Albany. My diet consists chiefly of boiled corn and bread baked in the ashes. My lodging is a little heap of straw laid upon some boards, a little above the ground, for it is a long room, without any floor, that I lodge in. My work is exceeding hard; I travel on foot a mile and a half almost daily, and back again, for I live so far from my Indians." Again he said, "In my weak state of body I was distressed for want of suitable food. I had no bread, nor could I get any; but, through divine goodness I had some meal, of which I made little cakes. In these circumstanes I felt sweetly resigned, and blessed God as much as if I had been a king. For the conversion of the heathen I long and love to be a pilgrim. I would not exchange my present mission for any other business in the world." Here again is heavenly benevolence fortifying the heart to encounter hardship and suffering, sickness, poverty, and toil, in the missionary work. Let the ambitious minister look at Brainerd, and learn humility. Let the complaining minister look at Brainerd, and learn contentment. Let the self indulgent slothful minister look at Brainerd, and be *ashamed*.—Dr. Porter's Ser.

THE GENTLEMAN GAMESTER

There is, too, the *gentleman* gamester, as well as the hardened, crafty, unprincipled gambler. The *practice* of gaming, I believe is countenanced throughout the world of fashion; while, the vice of low, vulgar, petty gambling is universally censured and denounced, as ruinous to the morals and industry of the common people. Between the *practice* and the *vice*, as exhibited in the drawing-room and the ale-house. I leave it to the casuist and the lawyer to point out the moral distinction and to calculate the difference. Of the horrible effects of gambling, as witnessed in most of the European capitals and in the larger cities of our own country, it would be impossible, by any language, to convey an adequate idea.

Such a gentleman would shudder at the thought of murder or assassination—nay he would scorn to appear discourteous or unkind—he may be most humane, tender, gentle, amiable and benevolent in temper and practice—but he will, when the law of honor requires, call you out, bid you defend yourself, and shoot you, or submit to be shot, with as much apparent coolness and indifference, as if he were the sovereign arbiter of life and death. He must do this or lose *caste*—forfeit his standing in *society*—and be sneered at as a coward or a *saint*. And who could brook the disgrace of being reputed "to obey God rather than men?" Who could forgive an injury or an insult, whether real or imaginary, great or small, accidental or designed, with true Christian meekness and magnanimity? Or who could pass unnoticed an offence, however trivial or ideal or constructive, when his peers proclaim that blood alone can expiate the offender's guilt, or satisfy the behests of this inexorable law?—*President Lindsley's Address.*

A TAVERN WITHOUT A BAR.

A correspondent says, "I have just received information that our friends in Lockport are preparing a *Tavern without a Bar*, to accommodate the New Line of Sabbath-Keeping Stages," &c. *Hot Coffee* is to be provided instead of *Rum*.—This is a good measure, and we doubt not will succeed.—*Rochester Observer.*

Well knows he who uses to consider, that our faith and knowledge thrives by exercise, as well as our limbs and complexion. Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition.—*Milton.*

Poetry.

From the London Keepsake, for 1828

HEBREW MELODY.

In Judah's hall the harp is hush'd,
Her voice is but the voice of pain;
The heathen heel her helm has crushed,
Her spirit wears the heathen chain.
From the dark prison-house she cried,
"How long, O Lord! thy sword hath slept!
O quell the oppressor in his pride."—
Still Pharoah ruled, and Israel wept.

The morning breezes freshly blow,
The waves in golden sunlight quiver;
The Hebrew's daughter wanders slow
Beside the mighty idol River.
A babe within her bosom lay,—
And must she plunge him in the deep?
She raised her eyes to Heaven to pray;
She turn'd them down to earth to weep

She knelt beside the rushing tide,
'Mid rushes dank, and flow'rets wild;
Beneath the plane tree's shadow wide,
The weeping mother placed her child.
"Peace be around thee, though thy bed
"A mother's breast no more may be;
"Yet he that shield's the lily's head,
"Deserted babe, will watch o'er thee!"

She's gone! that mourning mother's gone,
List to the sound of dancing feet,
And lightly bounding, one by one,
A lovely train the timbrel beat,
'Tis she of Egypt, Pharoah's daughter,
That with her maidens come to lave
Her form of beauty in the water,
And light with beauty's glance the wave.

Oh! woman's heart is like the rose,
That glows beneath the tropic's flame,
That blooms as sweet 'mid northern snows,
Forever lovely, and the same.
Whate'er her rank, whate'er her lot,
Where'er her gentle influence ranges,
The art to bless is ne'er forgot
The will to comfort never changes.

The monarch's daughter saw and wept,
(How lovely falls compassion's tear!)
The babe that there in quiet slept,
Blest in unconsciousness of fear.
'Twas her's to pity and to aid
The infant Chief, the infant sage;
Undying fame the deed repaid,
Recorded upon heaven's own page.

Years pass away, the land is free!
Daughter of Zion! mourn no more!
The Oppressor's hand is weak on thee,
Captivity's dark reign is o'er.
Thy chains are burst, thy bonds are riven,
On! like a river strong and wide:
A Captain is to Judah given,
The babe that slept by Nile's broad tide.

From the Visiter & Telegraph.

"THE AGE OF DEGENERACY."

Messrs. Editors,—In reading old writers, such as Owen, Baxter, Flavel, Boston, &c. I have often remarked the frequent recurrence of such phrases as the following:—"In this age of corruption—in this degenerate age—now when iniquity abounds, and the love of many waxes cold, &c." These things have led me to inquire, what sort of an age do we live in? The answer of my conscience always is, "an age of great impiety, of evil communications, of corrupt manners, of alarming conformity to the world." A little reproach is to many intolerable. They "go with a multitude to do evil." Some are almost constantly giving or attending "parties," [O! just social parties.] Four young people, professors of religion, spent an evening in talking about the "Chronicles of the Canonsgate." [What else should a body talk about at a party?] In the whole "party of christian friends," there was not a word spoken on the subject of religion, that might not have been spoken by a moral or polite Deist. In our neighborhood, there is "funny Joe," successor of Joe Collins of spectral memory, who is always invited to "make fun" for the rest. He is a professor of religion too. If Joe will but crook his finger or "cock his eye," six or eight of them will laugh immoderately.—And when they go home, they say "what a funny creature he is. Is not he good company."

God commands his people to lay aside "foolish talking and jesting, which are not convenient," or suitable to the christian character and profession. Joe says, however, that "*crooking the finger and cocking the eye*" are not forbidden any where in Scripture. Young Parson Platform was our preacher for a while; and an excellent preacher he was too. We all liked him mightily—and it was thought he would settle among us. But the tea-bibbers and the gossips and the quidnuncs ticketed him and "pointed" him, until they drove him back to his own country. Each one would have looked upon it as a high misdemeanor, if he had failed to attend. He could not stand it. He fled at the rate of 80 miles a day.—[Query—How would it strike our minds to find in the book of Acts such a sentence as this? "Now Paul and Peter and Barnabas, went up to Jerusalem to attend a party, given to Apollos." Not so very favorably, I think.]

Then there are your "buck-eye christians, who go to balls—[they only dance "a reel or two,"]—or let their children go, [merely for company for cousin Jane, who came to town to attend the ball,] or permit the young people to have a clever little dance at home.—[Hush conscience—it is only a little innocent amusement for the children—I'll pray for forgiveness at the next communion—hush! conscience.] Then there are the very conscientious Miss Polly, Miss Betsey, and Miss Sally, who would not dance—that they would not—for a thousand worlds. These will, until 9 o'clock at night, [they keep good hours—that they do] "play button," "sell the thimble," "redeem pawns," merely for conscience's sake.—[O! there is no harm in *that*—conscience, you are a lion—there is no harm in it—it would be well if nobody ever did any thing worse than *that*.]

There is the good Mrs. Snow, who is so anxious to train up her children for heaven, and who sends them to the "Circus." [It costs only 50 cents—I'll give *enough* to charitable purposes at another time—I give 75 cents a year now—the children will forget all the oaths and nonsense before long—I cannot keep them at home—Jimmy cried to go, and promised not to curse any more for a week.] "O! Tempora; O! Mores!" Sirs, what sort of religion is this? O! Sirs, infernal spirits leap in triumph—all hell gives a shout of malignant exultation, which rings a tremendous peal through every dark cavern of the damned, when professors of religion act thus. Would to God such people were out of the church, or would reform immediately. O! they are "doing work for repentance" in time or eternity. May God save his church from "consulting with flesh and blood;" from conformity to the world, and may he save inconsistent professors from the woes, that shall come on those, *through whom the way of truth is evil spoken of.* JOEL.

ALWAYS TOO LATE.

There is a portion of mankind who are always, either naturally or habitually behind-hand. This trait of their character is easily discovered in every thing that relates to their conduct and pursuits in life. Such a man goes too late to bed, and as a necessary consequence gets up too late in the morning. Being out of bed too late, he is too late at breakfast, and this deranges the affairs of his household all the forenoon.—Having been behind-hand at breakfast, he of course is behind-hand at dinner, and lastly at supper. If he makes an appointment, he never gets to the place in season; and if he is to meet a board of directors, or a committee, or any public body whatever, he is always twenty minutes or half an hour too late; and upon being reminded that he has obliged his associates to wait, and thereby to waste their time, he charges his delay to his watch, which, like its owner, is almost invariably at least a quarter of an hour too slow. If he has made arrangements to leave town in a stage, especially if it is an *early* stage, he commonly forces the carriage to wait for some time, or, what is not very uncommon, is left behind. If he intends to take his departure in a steam-boat, you will meet him two streets off as the last bell tolls, and after running down to the wharf till he is out of breath, he finds the boat hauled off, and if he gets aboard at all it is by the long boat, and often at the hazard of his life. If he is an attendant upon public worship, he never reaches the church until after the services have commenced, and greatly disturbs the congregation by entering in the midst of their devotional exercises.

In short, such men labour, and toil, and drudge on through life, just as uniform and regular in their concerns *half an hour too late*, as punctual people are in season. If such persons could, by some great exertion, redeem that half hour, and *set their watches right*, they might go on with the same ease they do now, and always be in season.—*N. Y. Adv.*

CONUNDRUM.

In what points does a fiery disputant resemble a barrel of cider a few days old?

Solution.—In these—That there is a mighty internal commotion, that the greater the sourness, the more powerful is the commotion, and that what is thrown off by internal excitement is not only without value, but very "offensive." DAB.

TO RENDER GLASS LESS BRITTLE.

Let the glass vessel be put into a vessel of cold water; and let this water be heated boiling hot, and then allowed to cool slowly of itself, without taking out the glass. Glasses treated in this way, may, while cold, be suddenly filled with boiling hot water without any risk of their cracking. The gentleman who communicates the method, says, that he has often cooled such glasses to the temperature of 1000, and put boiling water into them without experiencing any inconvenience from the suddenness of the change. If the glasses are to be exposed to a higher temperature than that of boiling water, boil them in oil.

Book-Bindery.

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ELIZABETH NORTON.

April 26th, 1828.